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When the Salmon Spoke “Wauwau” Roundtable Discussion (via Zoom)

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>> Trixie Bennett: All right. Good to go.

Welcome, everyone, to our first panel discussion after the premiere of *When the Salmon Spoke!*

Trixie Bennett yóo xát duwasáakw. My name is Trixie Bennett.

Yéil naax xat sitee. I am Raven moiety.

Kaach.ádi áyá xát. I am of the Kaach.ádi clan, Xixch'i Hit (Frog House).

Shtax'héen Kwáan áyá xát. I am of the Shtax'héen Kwáan people.

Tahltn dachxán áyá xát. I am a grandchild of the Tahltn.

Naanya.áay udi. I am a grandchild of the Naanya.aayí.

As such, I invite you to transport yourself to the place where I grew up, the mighty Stikine River watershed--part of the traditional lands of the Tlingit and the Tahltn.

As Indigenous people, we've always known we're connected to each other, through the land and our foods...through salmon.

When the Salmon Spoke is about reconnecting indigenous bloodlines along British Columbia and Alaska's salmon rivers. It's about reconnecting all of US.

In telling our stories, we nurture those relationships we have with one another, with the land & with the water. We hope to inspire in each of you, action to benefit each of our communities and the ecosystems of our traditional territories.

We hope you will ask lots of questions today -- whether they be about your own indigenous connections or maybe you, too, want to help by nurturing our connections to all our relatives, including the salmon.

I will now hand this over to Kirby Muldoe, the moderator of today's discussion, who will give you more information about how this format will work!

Again, Gunalcheesh, Haw'aa, and Meduh for being here all together!

>> Kirby Muldoe: Thank you. Umma Yukwxsa. Good afternoon. Thank you for joining us today. My name is Hup Wil Lax A, which means "Carrier of Wisdom." I'm from the Fireweed Clan, more specifically the Wilps Wii Gyet, of the Gitxsan people. My mother is from the Tsimsian people. My dad is from the Gitxsan people. I come to you today from the unsundered, unceded lands of the Gitxsan people.

We're here with the producer and director of "When the Salmon Spoke" for a "Wauwau," where you can submit questions and engage with the storytellers and creative director and producer. We use the term "Wauwau" to describe the panel discussion today as it means a conversation in the Chinook trading language. The Chinook trade language has been used by hundreds of years by those communicating and trading in the Pacific Northwest, especially along the great salmon rivers, like the Stikine, Skeena, Nass, Fraser, Columbia, and Klamath, from what's now known as Alaska and BC and down to northern California and east to Montana. If you haven't had a chance to see it, it's an on-line production featuring epic imagery, indigenous music, and visual arts and captivating life stories from the Stikine watershed presented by the Southeast Alaska Indigenous Transboundary Commission and Ping Chong + Company in collaboration with SkeenaWild Conservation Trust and Salmon Beyond Borders. It's led by Tis Peterman, Annita McPhee, and associate artist, Ryan Conarro, based in Juneau and Brooklyn. The production is part of Ping Chong + Company's acclaimed *Undesirable Elements* series of community-specific documentary performances, adapted as a digital experience in the COVID-19 era. *When the Salmon Spoke* is now available online for your viewing at any time. This conversation is also being recorded and will be available for viewing in the near future as well.

You can learn more about the project and watch the digital production at the website, shared in the chat on Zoom and on the comments in Facebook – www.aanyatxu.org.

I will now introduce the storytellers and panelists so that the audience knows who is on the panel. Tis Peterman, from Tlingit and Talhtan descent. Annita McPhee,

Tahltan and Tlingit descent. Allen Edzerza, Tahltan. Trixie Bennett is of Tlingit and Tahltan descent. Lovey Brock and Frank Young, Jr., Haida descent. Frederick Olsen, Jr., Haida descent. Ryan Conarro, the creative director and producer.

Before we get to the Wauwau, I would like to take a minute to recognize a friend of mine, Richard Wright. Richard Wright passed away last week in Gitxsan Territory. He was a fierce warrior when it came to protecting and defending the environment, protecting and defending indigenous human rights for all. Even for those who didn't agree with him.

He was passionate about protecting and defending the land, water, and air so that our children, grandchildren, and those yet to be born can enjoy some -- the same quality of life we do. He recognized we have to carry on the fight as our ancestors did for us. Richard, you will be missed dearly. Rest in peace. I would like to pause for a few seconds.

Wauwau. Okay. We have two audiences today, those of you joining us via Zoom and those of you joining us on Facebook Live. For our Zoom participants, please submit your questions for the panelists, using the Q&A box at the bottom of your Zoom screen. For those of you joining us on Facebook, please ask your questions using the comments feature.

Our team will do your best to make sure your questions make their way to the dialogue tonight. And we'd also like to give a very big thanks to Breanna Walker for setting this all up. Amazing work, Breanna. And with that, let's get started.

I'll ask the first question to get us started. To the storytellers. Why did you choose to be part of this? Anybody want to go first? Should I direct it? How about Tis, let's go to Tis first.

>> Tis: Okay. I'm not sure how I got involved in this! That started when Heather introduced me to Ryan by e-mail in April of 2018. And it went from there. He came and met Lovey and me. I saw his production from Juneau and, I don't know, it just kept on gaining momentum throughout the time since. Since then, we've become great friends. We've met a lot of BC people, our brothers and sisters in BC, including you, Kirby, and it's been a crazy ride. We got to meet Richard in a tour of Madii Lii over in BC last spring. And things just ramped up through the COVID virus. So here we are today. I'm very honored to be here.

>> Kirby Muldoe: Allen?

>> Allen: Thank you, Kirby. I would like to first extend my thanks to you all for inviting me to be a part of this. I'm here in Abbotsford, BC -- the Sto:lo people have unceded, untitled title and rights to this land.

The reason I got involved with the initial discussions with the group is telling the story about our people, telling the people of how we connect to the salmon. In our view,

the salmon today, the wild runs of the Pacific salmon, are becoming endangered. So, I wanted to be a part of this story to talk about the salmon and try to make people aware that they are moving to an endangered species. Thank you again. I'm also honored to be a part of this project.

>> Kirby: Thank you, Allen, how about you, Trixie? Why did you choose to be a part of this?

>> Trixie: I do trust working with Ryan. I heard stories growing up my whole life with half my family up the river I was pretty disconnected from them other than my one Aunt Betty, and then my grandma, Elsie, of course, later in life.

Well, growing up, I just felt pretty disconnected from the people up there and I knew this would help me get to know them. I've met some of these people like Allen and, of course, Kirby and they're passionate and people I wanted to work with. I trusted them to tell our story.

So I wanted to be part of that.

>> Kirby Muldoe: Lovey, and your brother. You're muted? You're muted, Lovey.

>> Lovey: Okay. Am I still not muted?

>> Kirby Muldoe: You're good, sorry, it's Frank. I forgot your brother's name for a second.

>> Frank: You can call me whatever you want! Can you hear us now? I'm here because they wanted to know about fishing. I started 1950 with my dad. When I was 5, I remember Craig going over with my dad. We just talked about the things that changed over the years, how the method of fishing has changed. Halibut fishing. We went from J hooks to circle hooks, you know? And people wondered why fishing is -- going to be cleaner than that, you know? You go to circle hook, you can't lose a halibut. You kill a lot of fish often. Everything is more sophisticated, fishing, everything. And that was the story I wanted to tell about when I started out just now.

>> Kirby Muldoe: Lovey?

>> Lovey: Thank you, Kirby. I really got into this because when I saw what happened and I didn't want our river to be polluted for my grandchildren, my great grandchildren, and I thought I could be a part of helping to save the waters. So, yeah, so I joined.

>> Kirby Muldoe: Thank you, Lovey. Fred, what made you want to become part of this?

>> Frederick: I had to. I'm interested in all of the rivers, and I'm the part-time outreach consultant for the SEITC. And, so, it's -- it's a great project because it helps to put a face on the river. Instead of just being out in the middle of nowhere to someone or a river that can just be wiped out for a mine or 16 mines. But to put a face, or a lot of faces, on the river.

>> Kirby Muldoe: Ryan, what made you want to be a part of this?

>> Ryan: Thanks, Kirby, thanks, everyone. It's been my honor and privilege to be a part of this. I'm originally from north Georgia. I first moved to Alaska right after I finished college in 2001. Since that time was an Alaska-based artist most of those years in Juneau.

And over time, I came to know some of the people at Salmon Beyond Borders and really respect and love their work as a concerned citizen from the community who lives in the region and embraces that. That landscape and the history of it and the traditional owners of it and got to be a part of the project a couple of people mentioned here in collaboration with a playwright which was a 2018 Ping Chong + Company production stories from the history of downtown Juneau. Out of that production in the spring of 2018, folks at Salmon Beyond Borders and Tis at Southeast Alaska Indigenous Transboundary Commission, said, hey, can we talk about doing something with a similar approach in collaboration with the company around the work of the transboundary commission to help cultivate dialogue and shared understanding across the border in the watersheds? So, it feels the kind of coffee conversation we had. I think March, 2018, the following December, I got to meet you, Tis and Lovey, and we've gone forward since then.

And I wanted to come back to what you said a moment ago, Trixie, about trust. I appreciate you hearing you say that today that you felt a sense of trust to share your stories. And I felt that through the process of each of you for the conversation and each of the people who participating, recognizing that's a huge offering to share your stories in this way. Thank you for that. It's been a powerful experience for me personally. And it's been really great to be a part of building these new relationships.

>> Kirby Muldoe: Okay. We've got questions from our viewers, to Allen, can you tell us more about the title of the digital production, "When the Salmon Spoke"? What's the significance and relationship for the salmon for the people?

>> Allen: Thanks for the question. Our stories handed down to us from our ancestors about the salmon and how they came together when they were endangered. Before man, even. And they spoke to us about how they came into a council and how they recognized they feed to be able to find a way so they don't disturb each other's eggs when they came to spawn. I think it's powerful, you think about how powerful that is to talk about salmon recognizing the potential threat to their existence if they didn't find a way to -- to not disturb each other's eggs. And, you know, and so our people, the way -- the way we understand that is a lesson to us is that when you come to a meeting, you start with that prayer and you follow the example of the salmon. You're trying to come together, put some solutions on the table, find a solution that works for everybody.

Salmon have taught us that. And today they're telling us, again, when we get told, don't fish for the kings on the Stikine River because there's so few coming up now, we're getting the same message again if the salmon become extinct, so will we.

>> Kirby Muldoe: Thank you, Allen. I see Annita has just joined us. Welcome, Annita. The next question is directed towards Ryan. How did you pick the title of this production? What is the significance of the hand motions of the storytellers at the end of the film?

>> Ryan: If you saw the production and saw the credits, this was a collaborative leadership team leading the project. We, as a group, facilitated interviews really over the past few years, interviews and more informal story-sharing sessions in 2019, those were in person in multiple communities. During this spring 2020 period, it's been in this virtual format. And the snapshots are what you see in the final video.

We did the first interview by Zoom four or five weeks ago. Then out of that, identified how storytellers' stories fit together. And how -- what history is -- is illuminated by the life stories of the eight people in the piece. So, there's a lot of important history not in the piece and couldn't fit into an hour and a half, you know, the piece is not an encyclopedic history of the region and couldn't be that even if it wanted to be.

So, the guideline is always, what are the -- how are the histories connected to the life stories here? We would debrief after each interview and we kind of outlined the piece, and then re-interviewed each of the eight people with the focus on the stories we anticipated would become part of the final production.

And when Allen -- actually, it was -- it was a gathering that I wasn't a part of that some Salmon Beyond Borders staff, I know at least Heather and Jill, were at a gathering with Allen sometime in 2019. And with his permission, recorded his welcome. And Allen, that's when you shared that story of the salmon council that you just re-shared now.

So, Heather told me about that compelling traditional story. And we invited you, Allen, to share that in our interview. And it really felt to us as a group like a really powerful metaphor. And also as a traditional story, a powerful teaching to say, in the -- in the -- in the world of creation, what are the lessons that we can learn from salmon in this region, that and the lesson of working together. And so that's how we came to the title *When the Salmon Spoke*.

The other question was about the gestures, those gestures were actually nothing more or less than an aesthetic impulse to bring some movement in and kind of invite people to be together not only in story sharing on the screen, but also in a moment of movement. And, so, our process was super fast as well in the past several weeks, so, I simply, you know, looked at what was possible within this Zoom box that could be also sort of learnable in a quick way.

And offered that gesture sequence to each storyteller here. I want to acknowledge, if that series of movements happens to invoke any traditional art form, that's accidental. And if that was seeming to use any proprietary movements, that was not the intention, and that mistake is mine. And as far as we knew and our intention was

simply a way to get people moving together with gestures that would fit within the screen.

>> Kirby Muldoe: Thank you, Ryan. Keep your questions coming, viewers and listeners, great questions. So, this is to all of the storytellers. And I'm going to start with Trixie. What did you learn about the upriver or down river people that surprised you working on this project? Similarities and differences.

>> Trixie: I learned that Tis is my cousin. We kind of -- we kind of -- it -- it wasn't really surprising. Over the years, I've always thought it was funny how you go by people, you end up by people who you're supposed to be by, maybe? Maybe here to come find out, our parents were by them because we were related but maybe didn't know. In our case, we didn't know we shared that we were family. So, that's pretty crazy.

And even where I grew up, Tis, one of her daughters's best friends growing up. We're kind of rivals a little bit. That natural competition, I love her. So, that was really surprising. Similarities all across the board, we're all concerned about the same thing, especially about salmon.

We all want to work but we don't want the jobs to come at the cost of our way of life, especially the salmon in the Stikine River and all of Alaska and their rivers.

Differences, might have to think about that a little bit. I saw a lot of similarities, but I'm Tahltan. And Tlingit. I'll let someone else go next. Can I pick, Kirby?

>>

>> Kirby Muldoe: You pick. I would love to hear -- is Annita back? Okay, I'm picking on you, Tis?

>> Kirby Muldoe: Would you like me to read the question again, Tis?

>> Tis: No, I've got it. I found that we had more commonalities than I expected. Because I wasn't familiar with the other side of the so-called border. Differences -- there wasn't that many, I don't think. I think we're all struggling with the same problems. But I think we have enough experience in -- to start solving the problems. And like Trixie said, we found out we're related. But then I think I met relatives from Telegraph as well. So, that was pretty exciting for me.

There's a lot of them, I though that. -- I know that. That's about all I have. It's been a very, very -- I don't know, surprising, I guess, experience. Because I never thought I would be travelling as much as I did this past year and listening to people's stories. Heart felt stories. That's about all I have.

>> Kirby Muldoe: One thing I learned, I found not surprising, I didn't know that. But lower Stikine is home to ooligan run that comes up in Stikine. How about you, Allen? Read the question again?

>> Allen: Remind me of it again?

>> Kirby Muldoe: What did you learn about the down river people that surprised you working on this project?

>> Allen: I'm consistent with the others.

There's not a lot of difference. But I do think that our history of our two nations connecting has been one -- it's been there for a long time. And, you know, obvious -- there's obvious differences. We're Tahltan and the language route is this and theirs is coastal. You get a lot of differences that way. But I do think that the story is the same and the culture is quite similar.

What I found is that, you know, there's a group on -- on the coast, of course, has different kind of fishing techniques than us too, you know? They're on the ocean. And we're up in the -- we're up river. So, you know, those are the kind of difference. But as a group, we have a commonality, we have the same interest, we have cultural differences, respect for the land, the water, all of our relatives.

>> Kirby Muldoe: Thank you. Annita, would you like to answer that question? Would you like me to repeat it? You're on mute, Anita? I'll repeat the question for you.

>> Anita: Okay.

>> Kirby Muldoe: What did you learn about down river people that surprised you working on this project? Or were there any surprises?

>> Annita: Actually, there were a lot of surprises for me. Because I learned that like the history -- I really enjoyed listening to the, I loved learning about the, history of the people, the different medicines. I learned a lot about different medicine use. I learned about finding relatives. I learned about similar cultures but different. But I also learned about similar passions. Similar -- like we shared a lot of the same passion and love for the river. And love for our salmon. And that was something that all of us, something all of us loved. We all had the same -- you know what else? We had similar history. We may have come from different parts of the river, but all of us had a similar kind of history with colonization, with our culture, with our history. And we -- we all kind of shared the similar types of stories along the river. It was a surprise, it was a sharing of commonality, the common experience that was moving me through this whole project.

>> Kirby Muldoe: Thank you, Annita. Frank, anything that you learned about the Tahltan people or the up river people that you found interesting or -- or a surprise to you? You're on mute, Frank.

>> Frank: Not really, the Tahltan people never came down river that much. They came down and worked in the sawmills here a little bit. But not too much, so, I wasn't really familiar with them. They would always bring down the salmon toward the end of the season from our dad, which was excellent, I'll say. Just down here working in the

sawmills over the years. Never got in the culture, never got a chance to study about them. I can't say that I know a lot about them, other than I know they were good people.

>> Kirby Muldoe: Lovey, is there anything you -- you learned or was surprised about? Or were interested in about people from up river?

>> Lovey: I loved the stories that the Tahltan people told. I thought they were wonderful. I -- I've always felt a connection to the Canadian side. Because my dad, they're from BC. So I've always been curious and I felt a connection to them. Just hearing their stories was wonderful.

My sister went to old Massett and dug spruce root, and she said it was everything she thought it would be. She loved it there. And I hope to one day go back. I think we've all got the same problems. And I'm so glad we got to share them with each other. Thanks.

>> Kirby Muldoe: Thank you, Lovey. I think that would be amazing to have a dinner or salmon summit or something like that. And get the Stikine all together in one place. I think that's an amazing opportunity.

So, to -- to the panel, what does the word "Stikine mean? And is that the English pronunciation? Is there an -- is there an indigenous word for the Stikine?

>> 'Tis: Shtax'héen. And I heard people call it "The Bitter Water" down this way, I don't know about the Tahltan.

>> Allen: I was talking to a Tahltan up in Fairbanks, and he was telling me that Stikine is a very old word and he was trying to find out if it had meaning. And, so, on a -- I want to give you a little story, because it's the only way to answer it. If you go back and you include the video about the Great Glacier and how it used to go across the Stikine River. And what this guy told me, Stikine means "to swallow oneself and to give it back up again."

>> Kirby Muldoe: Wow, amazing. I'm looking at my phone, I keep looking down. I'm getting questions sent to me. I'm not texting somebody else. Okay. Okay, to all storytellers, how do you stay positive and move forward under the looming shadow of the mining industry and environmental destruction? Anybody want to start that one?

>> Tis: You wake up thinking about it, you go to sleep thinking about it. I think in the last few years we met up, it's given me some hope. That I think with indigenous people working together, I think we can come -- you wake up thinking about it. You go to sleep thinking about it. I think in the last few years we met up, it's given me some hope. I think with the indigenous people working together, we can come up with solutions.

>> Kirby Muldoe: Allen?

>> Allen: As indigenous people in British Columbia, we want to become self-determined people. We recognize that mining is important to our people. And to do it right, we

believe we need to start to exercise our right to self-government. And to start taking an active role in decision making and the management of the land and resources like this. So we can start to look out for, as we say, all of our relatives.

>> Kirby Muldoe: Thank you, Allen. Would anybody else like to comment on that? Okay. I've got a question for Ryan. A lot of questions are here, but I want to ask one. When we started to talk about this project, it was supposed to be a live production. And then, due to COVID, we had to -- we came across some challenges. Could you explain those challenges and how -- how we moved forward?

>> Ryan: Sure, thanks, Kirby, we were coming across challenges before the pandemic began. And that is that I think we -- it's been really exciting to be a part of this team that team of collaborators that bring a lot of optimism and sort of like we're going to make this happen sort of attitude. And I think I was right there. But, I would say from late summer of 2019 through the beginning of this year, 2020, we were finding that funding sources were not coming to us as quickly as we'd hoped, or not enough money was coming to us, to put it bluntly. The original vision was to do a live story-telling event that's part of that Ping Chong + Company series. The idea was ambitious to do, you know, a Stikine River transboundary theatrical production both in Tahltan Territory and in Wrangell, and tour it to communities including Juneau, Victoria, federal capitals, and on and on, to really bring the voices of community members who lived in these places and territories to policy makers.

And people who are talking about the issues but not necessarily listening to people on the ground. So, we were in a sort of -- we're going to find a way to get there, but it was moving slower than we'd hoped to raise the kind of money we needed to do the live event. Then the pandemic began and shutdowns began. And we had a group call, but I told many people about in the last few weeks that you are on, Kirby and Tis and Annita. And it was, you know, I went into the call very gloomy, honestly. It was like this is going to be another thing that's going to be a huge challenge for this for this project and put it on pause for how long. And in the end of that hour, we were in a totally different place. I thanked the other people on the phone call. And Heather Hardcastle was on that call as well who said, what can we do right now? And then it took a few steps to mainly find out if the funders who were already supporting us would be okay with our using their support in this way. Us checking in with each other, we had another call. Are we sure we can do this and are we ready to lean in. We're going to need to move quickly. And we said, yes. We quickly whipped up this idea of how we can do this together, invited in collaborators to make this the digital production that you've seen, the animators, the musicians, the editors, and then we went for it. So, it's been, you know, a really moving process.

I think that one thing that excites me greatly about it is that though I am sad that at this time we're not gathered together in a room, we could never have done what we -- what we have shared today. In the way we imagined sharing it. Because I know there's no way when the ten voices who were in When the Salmon Spoke would have been

able to or available for a month of rehearsal either in Telegraph Creek or Wrangell and a tour of the other side of the world and that deep, deep long-term involvement in something. So, this format gave us something. This format gave us a chance to share voices that may not be a part of it otherwise. And today, it's been exciting for people to be able to tune in from all over and reach further with it. So, there were some -- there's some things that I, you know, am sorry that didn't happen. And there's many, many things that I've been really moved by in the past days and weeks.

>> Kirby Muldoe: Thank you, Ryan, thank you very much. Okay, we're getting some mining questions. So let's dive right in. Given the disaster at Mount Polley mine, the largest mine pollution disaster in Canadian history, that desecrated Quesnel Lake and the Fraser River watershed and the increasing number of mines in this region, what can we do to end the troubling tradeoff between jobs and salmon? Anybody want to tackle that?

>> Allen Edzerza: I'll take a crack at it. A few things important to point out about mining and all that stuff. Mining like all other resource sectors are starting to get new technology and new ways of doing mining. And I think we have to explore that. Because, you know, I hear these terms like dry stacking. It means you don't have to have wet tailings storage systems. I would like to see why that is not a viable option for our territory.

I would like to have more science done on the potential cumulative impacts on mining with these water systems. So, when you take a look at the area they call The Golden Triangle, they talk about mines like Galore Creek project. You talk about Schaft Creek mine project. You hear about the Kerr Sulphurets Mitchell (KSM) mine project that Seabridge Gold is doing. I think we as indigenous people have a sacred responsibility to try to protect the salmon.

So I think we need to talk about doing more of that kind of stuff to look at the potential cumulative impacts. And then to -- and I -- and I say, we need to start to make financial assurances a big part of the mines so that we know we can clean it up properly when they shut down. And so, I'm -- so, there's lots of ways for us to engage with companies. Lots of ways to engage with government and to start taking our rightful role in governments.

>> Kirby Muldoe: Anyone else like to respond to that? Okay. I've got a question, directed to Tis. It says, you mentioned you have a shared sense of what the solutions are with the salmon with the upriver people. What do you see as these solutions for taking care of the salmon into the future?

>> Tis: What I said is I have hope, we had one or two summits between nations and tribal leaders. We're still planning a third. But we have to sit down and figure it out.

I think we had nine more from the second than the first. It gives me hope that the people sitting at that table will be able to figure it out. And I totally agree with what Allen said about new technologies.

>> Kirby Muldoe: I agree. I think mining is essential. I always tell people I'm not against resource extraction. I'm for protecting and defending the environment. I always say I come home, turn on my lights, flush the toilet, sleep under a roof. So all of those amenities require mining. But, I totally agree with Allen, we just have to figure out better ways to do it. I'm excited about dry stacking. And I heard in Australia they use air instead of water. I'd like to learn more about that. They're cutting down on water use. I'd like to ask another question. I'll start with Annita. Are you waving at me? You want to speak?

>> Kirby Muldoe: Yeah. You want to ask a question?

>> Annita: I want to chime in. I completely agree with what Allen was saying about the cumulative impacts. I think with the level of mining activity that's being proposed in Tahltan Territory, I always felt this way. I know that mining is essential to our Tahltan people, to British Columbia, to Canada. I also know that salmon is essential to us as Tahltan people. It's essential to all of us who live on the river, who live on the Stikine River. And when we look, we need to look more at the cumulative impacts. What are the impacts? What are the long-term effects of having, you know, multiple mining projects and exploration projects in Tahltan Territory? When you look at all of the projects and you put them together, what is the impact to the river, to the people, to all of us whether we're up river, down river, Tahltan Territory, we're down in Tlingit Territory. What are the impacts to all of us or the potential cumulative impacts, if we were to have all of these projects. Because, you know, our elders, before I was in leadership, I remember when our elders used to say, one mine at a time. And you would think oh, what does that mean? Oh, it means you have one mining project right now. We do have a mining project that is essential to our territory. We have a project that's happening right now, Red Chris. It means that you use that one project and you don't have other projects.

That's what the elders were talking about. How do we do sustainable mining? How do you do that? They were talking about not having these projects at once. That's what they meant by one mine at a time. They all said that. We hope that's a practice they'll follow one day, thank you.

>> Kirby Muldoe: Thank you, Annita. Great answer. This is for all of the storytellers. Can you speak to the shared food culture, trade routes, barter, foodstuffs in the past and the food today and plans to share food and down the rivers in the future?

>> Allen: You know, Kirby, our people on the west coast, as you know, had trading routes going back to the very beginning. We heard today about bringing dried salmon down and getting hooligan grease from there. Those were -- those were the kinds of

things that did occur. We're very well known. And that was trade up and down the coast. You know? I think when you take a look at the trading history back 2000 years, our people are trading those types of things that made a difference for how we lived on the land. I think in a lot of ways, shared culture as well.

>> Tis: Frank, you want to talk about the trading language?

>> Frank: It was the mainstay of people. That's the way they lived. They traded all over. They traded for hooligan grease on the Stikine River. I told Tis, they put their packages, the drawings on the rocks at the beach at the point down there. Indians ate. They ate it with everything, it was big. They had a swath come across and starting on one end and come off by the cove area and paddle up to the Stikine River to the trade. All of the drawings on the beach were plans to come in and trade with the Stikine Indians. Trade with the canoes and stuff. What the gentleman was saying about the obsidian on the Stikine River. That's one of the few places in southeast that does have it. There's a place on the west coast a small place there's some there, but very little. So it was big it shall it was a big trade. Without the trading, we wouldn't have a lot of things that we have now, you know? They trade it all over for everything. Everything was traded. I wonder about the stolen tools they had. How they made them. Now I realize they probably weren't even made here. It was during the trading that they picked all of the different things up. So, the trade route was really big. From Telegraph all the way down. You can see canoes sailing up the river. They used to sail every afternoon. The wind blows up the river. I always wonder, how can you take a canoe up the Stikine River. In the afternoon, the wind blows up the river, would it sail across the current?

>> Lovey: What about the Chinook language?

>> Frank: My sister asked about the Chinook language. I heard it one time, Tis' dad spoke it. I thought it was speaking Tlingit. He said he was speaking Chinook. It was a trade language. That's how I found out. I very much heard people speak it. Talking about the language, it wasn't as thick. But that was the trade they used. The Chinook language, everybody could speak, everybody that was in the trade.

>> Kirby Muldoe: Thank you, Frank. I have a question for all of the storytellers, what history was missing When the Salmon Spoke. So, what needed to be told that wasn't, that you hope would make it on to the production but maybe didn't? Trixie looks like she wants to say something. Go ahead, Lovey?

>> Lovey: I don't think we left much out. I don't -- I don't -- I can't think of a thing that we left out of it. No.

>> Kirby Muldoe: I listen to a lot of the interviews. And there were some amazing stories that were told that I think would be really interesting to share. Annita. Did you want to say something?

>> Annita: Yeah. I really loved the whole production and being a part of it. I just think it was really, really powerful. I loved how we connected the history from Alaska, right up to

Tahltan Territory, and how all of those pieces were put together. And that was something very powerful for me to learn. And, you know, I said that during the production that sometimes we have this colonized way of thinking where we only think about ourselves. And our territory, and kind of the impacts that are only happening to us right at the moment. But, when I went and met other tribes and when I had that opportunity for leadership and have the opportunity to meet other tribes from Alaska, I really got to hear how mining would impact them. And how -- you know, we shared so much commonalities about we shared the love for salmon, the culture, the river, you know?

And it really moved me that here's all of these people and all of these tribes that were kind of being left out of the process. Because it's an international border. But, yet, we share the same river. And that's something that is, you know, really I want us to hopefully build on those relationships and those ties in the future. I hope that we get to, you know, come together as people and come together and talk about those impacts to the river, you know, or the potential impacts from the

Mining that's happening in British Columbia. Because, you know what? It may be an international border. But it does not separate the blood ties, the history, and our relationship and our connections to the same river. And that is one thing that I learned. And it's not that it was left out of the project, it was just something that gained some participating in this project and meeting the tribes from Alaska so many years ago. And I hope that we all get to come together as a people in the future once we're out of COVID. And, you know, I also want to say that this project really helped me in COVID because we got to share our feelings and to connect with each other as human beings and talk about things that we love and that we're passionate about, which is salmon. And the river, our culture, our history. And whether it was Ryan being in Brooklyn, New York, or Lovey being in Alaska, or being in the south. I was up north at the time. We all got to share that connection. In this COVID period, that was an important thing. It actually really helped me to lift my spirits at a time when my spirit was really, really down. So I just want to say not that it's left out, I wanted to say thank you in Tahltan. And much love.

>> Kirby Muldoe: Thank you, Annita. Allen, would you like to say something?

>> Allen: I was thinking about the question, not so much that was left out of it, but some of the history I think means more to be expanded on would be things like, you know, recognition of the hereditary chief systems. So the fact that it shapes the hereditary chief down there and the fact that Tahltan, we have our hereditary chief was Nannok. We could pay tribute to those hereditary leaders of ours.

The story of how we've become one people is through their leadership and getting our people married to each other so we're one family.

I think it's really important to understand when we talk about Tahltan territory, that we have 95,000 square miles of traditional territory. And we have the Skeena, the

Nass, the Stikine, the Unuk, and the Taku. They all start in our territory. They come from our lands. It just gives you an idea of how big the territory is. And it's rich in resources.

>> Kirby Muldoe: Thank you, Allen. Ryan, did you have something to say?

>> Ryan: Thank you, Allen and Annita. I want to acknowledge the limitations of the container, if you will. Making something that we want to reach people and we want to invite people to spend their time listening to and being with. There's a mysterious amount of time that's a good amount of time to do that. Then longer becomes less likely the people hang. So that's a consideration.

Another consideration is another way that we often use in this process just to help determine what is shared historically is what links to the lie -- the lives and the life stories of the people who are participating. So the links are always connected personally here. There's a personal kind of heart connection from the people in the piece to the histories. Those are the histories that we're going to try to tell and it helps us make those choices. I'm acknowledging there's a limitation.

There is, there's so much missing. I want to as one example lift up something comments on Facebook hosted in the watch party about an hour ago. And I'm sorry I'm forgetting that person's name. But they posted, how, you know, it moves chronologically and we blew through the 1970s. A person said, wait a second, BC Hydro tried to build a dam in 1978. That was a huge transboundary issue. That effort failed after a lot of fighting. I don't know that history. I'll confess,

We forgot about that in the process of making this piece, partly because it didn't come up in detail in any of these interviews. But that could be a flaw in the interview process, not in the fact of -- not being a connection for any of the people in the group. So, that's one reminder to me today about how much more there is to these stories. And I haven't even started talking about the many life stories or lived experience we heard in the interviews that aren't in the piece. So there's lots that's missing in my opinion.

>> Kirby Muldoe: Thank you, Ryan. Trixie, any comments?

>> Trixie: Well, not too much more to add as far as missing goes. I'm still thinking of everything that I've learned and maybe going back to the trade stuff again, I -- I -- because that's where a lot of our -- I know that our ancestors were speaking Tlingit and Chinook. The Tlingit were fierce warriors and tradesmen because of the river and the rich resources that came off of the river. And it was fun to learn about, you know, things that we can share and trade now.

Like Allen said, he's surprised to hear there's hooligan. That's one of our things. It sounds like they have good drier fish. And when Rhoda who's not on today because she's in mourning, she talked about a place they say that I couldn't catch the name of on the video. But she said it was a sacred place about medicine where her family goes to get medicine. I can imagine that. The Stikine River is full of medicine. It's resource rich.

Maybe one thing a little nice to pull in, maybe medicinal uses of plants or something. But I think it was good overall. This is just the first discussion panel. So, I can't wait -- I'm looking forward to -- to more.

>> Kirby Muldoe: Thank you, Trixie. I witnessed all of the relationship building and finding your family, so to speak. But it was amazing to watch. Tis, anything that you would like to see?

>> Tis: I don't know. We already talked to a funder about doing other rivers. So that -- it was exciting to hear all of these stories. So somebody threw out, well, let's do something similar on the Skeena or some of the other rivers. So, I don't know. I'm trying to retire. Everyone can be persistent! But, let's see, anyway, I love the idea of sharing stories. There's so much more to tell. There's so much more to find out and to learn, like Trixie. I want to go up there and one of the story tellers, Annita's dad invited us up to stay.

>> Kirby Muldoe: Not sure I asked you this question, already. I've gone around so many times. You're muted. You're on mute, Lovey.

>> Frank: There we go. I was listening you talk about mining in Australia, the reason for that, there's no water there. That's why they use air. You'll never see that in Canada, because you have all of the water. It's rivers running down there. All of the other rivers running in to it. You never see mining like that, I don't think, that's my personal opinion. But the only reason they do, there's no water and they have to use there. But it's a complete different style of mining all together. I keep asking myself, like all of this, you have all of these meetings. And I watch all of the stories about the rivers and about we Native people. But I wonder how mining companies are developing it, is it just a formality we go through if we sit and talk to them and trying to tell them something? You know? They just -- we're just a small we're small bunch of native people compared to them. Just talk, pacify us, and do what they want?

>> Kirby Muldoe: I think we can be pretty powerful when we stand together. And I was kind of hoping that this project would rebuild those relationships. Hopefully we can maintain them by sticking together and communicating with one another, and talking about the issues that we have around resource extraction and the health of the river and the health of the salmon. You want to chime in? You guys have questions for each other? Does anybody have a question?

>> Lovey: I have.

>> Kirby Muldoe: Sure, Lovey.

>> Lovey: I've been thinking about this. You think about it, this is the first time this has ever happened. The -- the Zoom and all of us getting together and telling our stories. I feel like I'm part of history. But I think it's just going to get better and better and better. Because I think this is the way the of the world now. To meet like this. At least when the COVID-19 is upon us. I went to the first salmon meeting and the second one. The

difference between the first and the second was that the communication was much better. And the trust was greater in the second meeting. And I came away feeling like we could do something if we stuck together. If we had open communication and we trusted each other to do what we said we were going to do. And I feel like we've come a long way. I think if we stick together like brothers and sisters, we're going to do great things together. But if we separate and do our own thing, we're going to have a harder time. So, together, we can accomplish much. I just wanted to say that, because I think that's awesome.

>> Kirby Muldoe: Anyone else?

>> Ryan: I may venture something, Kirby?

>> Kirby Muldoe: Sure.

>> Ryan: With the past two comments. My role has been in some ways, you get to define it as a technical role, helping to create a process, an outline for how we're going to do this and create something that can -- that can share these conversations. And that kind of -- and keep us on the calendar, and things like that. I have -- I just can't overstate what a privilege and honor it has been to be invited to this work with the people with the people on this call. I will say one of the things I've learned is there have been a lot of challenges, created by the piece, the many challenges in the past century to communication across the border. And I heard folks from the different collaborating organization in the last two years is that the fact of the projects was -- has been focused on sharing stories, has maybe opened some possibility of communication that was harder to do when the attempts were talking about policy and sharing concerns and issues.

That's important too. Just trying to connect and understand who we are between whoever can sort of ground everybody on a playing field together.

So, to come back to whether does this go, and to your question, Frank, I think that's a long journey of continuing to build and cultivate that kind of connection. But I hope that this -- this project and process is -- is cultivating some -- some kind of, you know, initial return to what was there before colonization wrecked it all and created these barriers. It's been exciting and huge privilege to bear witness to these relationships re-growing again.

>> Kirby Muldoe: Thank you, Ryan. Anybody else, questions, comments? I wanted to give the panel the opportunity. Allen, would you like to say something?

>> Allen: Sure. I want to take a moment and speak for Mother Earth and speak about the fact that water is life. That it's up to us to take a role to protect our water and do what we can to keep it clean. I think in the COVID-19 era, when we talk about the impact to us as individuals to our families and to our fellow citizens. Things like food security has become a big issue. You watch people go crazy over buying food and whatnot. And making it difficult for people to get enough food to live. So it turns out

some of the work we're doing here is about food security. We're talking about protecting the salmon. And it's important to talk about our environment and the habitat of the salmon. And you know, this idea of like -- like I said, we're Athabaskans. Salmon is really important. But so is the moose. We have moose for our food. So it's important for us to protect that habitat. So as we watch what's happening in climate change, we need to do everything we can to -- to try to slow that down. We should all recognize that Mother Earth is in trouble, and we need to start to unite as indigenous people and try to figure out how to protect her.

>> Kirby Muldoe: Thank you, Allen. Wise words. Would anyone else like to comment on food and water security?

>> Lovey: You know, we need to go back to the old ways. Our father and forefathers before them never took more than they needed out of the water, off of the land, they -- if they fish one area one year, they left it alone so the stock could build up and it -- I don't ever remember Dad overkilling anything. So we took what we needed to eat and we left the rest alone. We need to go back to that. We need to go back to the old ways.

Because, the old ways, to me, were better than what we're doing now. So, I'm with Allen, we need to protect our waters, our land. Everything.

>> Kirby Muldoe: Anyone else?

>> Lovey: Yeah, go ahead.

>> Frank: I want to comment on what my sister just said. One time this land was our land. We owned it all, you know? We controlled it all. Until the Europeans came in and took it from us. We controlled everything, the fish, the deer, everything, the cedar bark that came off of the trees, everything. But that's all gone. We don't have that control anymore. You have people fishing. You have the fish and game managing things.

They're trying to manage it. In my opinion, they do a poor job. But that's my opinion, you know? Things will never be the same. We have no control. You know? We can talk about it. But our voices are too small, I believe.

>> Trixie: I'll talk to that a little bit. I think we do need to look at the old ways. And especially around collaboration with others, like we're doing now. This is great. And I do see hope and where I see times, they're already working on monitoring the fishing and the water, the water. And I think we need to be ready as tribes and government to be ready to manage our own fish and game sometime.

And I see that happening. I see that happening sometimes. We should be able to manage our own fish and game. We should be able to manage what industry comes into our area. We're getting closer to that, tools like the United Nations Declaration on the Rights of Indigenous People. And I learned a lot about that from the Canadians and through the commissions. And, so, I think those -- there's a lot of opportunity to build on the old ways for sure. But we need that new data and -- and a monitoring, you know, the

water and making sure the water stays clean when the mining goes in. And being at the table when decisions are made. I say it all the time. I'm going to keep saying it, indigenous people have a lot -- a lot to give, and we need to be ready when the opportunity comes and we can be at that table and making those decisions.

>> Kirby Muldoe: Thanks, Trixie, Ryan?

>> Ryan: I wanted to take a moment and share what I learned with the people on this call. I'm aspiring to think green, be more green, and this -- there's this sort of really important link in that chain of what makes a green economy that I haven't really considered, honestly, which is if we're making green new energy with technology that relies on minerals coming from mines that threaten salmon fisheries, then it's not green.

If the clean economy, the clean green economy destroys the salmon industries and threatens the people and communities on the rivers, there's a huge problem and it ain't clean. And that is something that I think I just want to offer is like what do we do? And I think we're in this moment in society, in the world where the systems are changing and shifting and a lot of people are in a place of I don't know what's happening and where do we go from here. And I think -- I hope there's opportunity in that.

I want to point to three things, IRMA, the Initiative for Responsible Mining Assurance, check it out. Industry-wide standards for mining. Second, "Salmon Gold," as Allen mentions, it's his work. It leads to responsible mining where the mineral sources are known by big industry, including Tiffany and Apple. Three, the transboundary commission, if you have the means, donate to SEITC and support their work so indigenous people lead the charge on how this looks and works in the future.

>> Kirby Muldoe: Thank you, Ryan. So, we've been on the call for our Zoom for an hour and a half already, folks. This time has just flown by. Great conversation. I don't know if people want to stay on a little bit longer. But I would like to wrap up with one question. What is your fondest memory of salmon and how is it important to you culturally?

Let's start with Fred, you're back.

>> Frederick: Thanks.

I just remember being out there, getting salmon. Sometimes not fun, working with my dad. But sometimes fun, dip netting from the river. So you have the feeling that you're doing something that your dad did, your dad's dad did, and on and on back in history.

I don't have to go on and on. I would like to thank everybody participating in this project. And hope it's done what we really hoped it would do. Why SEITC, Southeast Alaska Indigenous Transboundary Commission wants to work on the project, it's to put a face on the river. And, you know, words matter and where things come from matter.

You could hear it in the discussion. Without being preachy, you can hear kind of like what our point is, like you hear talk of resources, you hear Trixie talk about resources, you hear medicine, you hear Allen mention moose, you know? You hear salmon. Of course, industry resources are gold, silver. For us, water is life. For them, water is a tailings storage medium. You know? It depends on how you look at things.

And, so, hopefully you just want people to pay more attention. We're going to keep building the unity across the border, the many borders, the different U.S.-Canadian borders, but the different borders between us, the tribes, and First Nations. So like us on Facebook, visit our website, SEITC.org, great job, Kirby, too, facilitating. Thanks to everybody.

>> Kirby Muldoe: Thank you, Fred.

>> Lovey: Kirby, can I go next, because I have to leave.

>> Kirby Muldoe: Absolutely.

>> Lovey: My favorite memory of --

>> Lovey: My favorite memory of fish is eating boiled fish heads with my dad. And I came home from work one day. He had our daughter, who was about 1.

>> Frank: About 3.

>> Lovey: About 3 on his knee. And she was eating the nose --

>> Frank: The eyeball.

>> Lovey: The eyeball out of the fish head. I just had a fit. He said you used to do it! So, yeah. That's the greatest memory I have of fish.

>> Frank: She grew up to be a smart teacher.

>> Kirby Muldoe: Thank you, Lovey. Frank, your earliest and fondest memory of fish?

>> Frank: I'm sitting here trying to think. I have so many memories, you know? Fishing with my dad, fishing with my dad was the greatest thing in my life at that time, you know, like I said, there was hard work and it was -- we travelled all over, spent a lot of time on the west coast. It was just good times. I can say, the Stikine River, salmon was probably the finest fish I ever ate, you know, to this day. I've eat a lot of fish, trust me. But, you know, it was one -- I had fond memories of fish, you know? I was talking the other day about things that a lot of people never seen like the side rigs, you know? They went out way back when. They're little -- they're 40-foot skiffs pulled around with trawling boats and would go up on the beach and make it sit, you know. And the last one I saw, was about 15 years old. But it was the last one around. And it's a loss -- it's something of the past, people don't know what they look like anymore, you know? I had a lot of fun fishing, you know? And a lot of good times, a lot of good stories.

>> Kirby Muldoe: Thank you, Frank. Tis, earliest and fondest memory of salmon.

>> Tis: It's not the earliest one, but I love Cohos, trolling for them. You'd see the fish coming over the side, I'd count in my head how much money that was. And it was smooth water. So I liked that.

>> Kirby Muldoe: All right, thank you, Tis. Annita, how about you. Your earliest and fondest memory of salmon?

>> Anita: Probably like Tis, not my earliest memory, but --

>> Kirby Muldoe: Yea.

>> Annita: Yeah, I wanted to show that. Actually, yeah, I can think of two memories together. I remember when we were kids and we would take jar of fish like salmon sandwiches to school. And we thought we were poor, right? Like we just thought, oh, salmon again. Like -- fish sandwiches again? And, you know, like my best memory is of my late mom teaching me how to make canned salmon. We went down to our fish camp, it's a culture camp that our people have. And we all -- if you -- if you don't have a camp or never learn how to do fish, they teach you that. They teach you how to dry fish, can fish. And so this is like over ten years ago now, because my daughter was probably only 3 years old. My mom was there. We were learning how to can salmon that day. She was helping me learn how to do that in that camp. Now that she's gone. It's a very, very precious memory that I hold dear to my heart. And I go back every year or I try to go back every year to can salmon and I get together with some of my good friends and at our camp down at six mile with the family and we all like prepare salmon together.

It's just such a beautiful thing to share with your people and -- and I love doing that. Now I know I'm not poor. You know how much work goes into making this fish and Fred is showing right now, it's a lot of work to make canned salmon, there's a lot of preparation to -- you know, whether you -- whether you got a catch it, clean the fish, hang the fish, you've got to cut it up and you have to can it. It's a lot of work to get the fish in this little jar.

So, if you can do that, you're very, very rich person. And you're blessed to have that. So, with this, that's something that I learned is how much we all love our salmon and how much we love the Stikine. So thank you.

>> Kirby Muldoe: Thank you, Annita. Trixie? Did -- I've gone around so many times, I hope I'm not asking you the same question?

>> Trixie: Well, every since I can remember, my dad in the spring, my parents, everybody was happy when the salmon came back. Everybody. And that continued from the time I was little. I remember we'd look for fish. And when I was young, there were a lot of salmon returning and you could see jumps everywhere. And all of the

creeks were full, Pat's Creek, dad liked to go out there and you can see salmon from that bridge even as they got older.

So, it's been a big deal for us when the salmon come back every spring. It's like you're happy to see them and you thank them because they're your relatives, right? Because they are.

So, spring is special to me. That's when the fish are coming back. And it really reminds me of my parents and how grateful they were for salmon, for their livelihood and to feed their family. And that's it.

>> Kirby Muldoe: Thanks, thanks, Trixie. And that reminds me of a phrase that Richard Wright had said. The person who passed away last week, he said, salmon bring families together and salmon keep families together. And it's absolutely true. -- absolutely true. Allen, would you like to comment?

>> Allen: Your comment about Richard is exactly my thought. I come from a family of 20 children. We were young, my mom and dad made sure we were together on a regular basis. So, I grew up with my older brothers and sisters coming home, for special occasion. So, my memories go back to those days when we used to go back to Telegraph Creek with my mom and my dad. And we used to visit our grandmother. My dad's -- my dad's mom. I shared that. One of the best things to do is know how to boil salmon. And then the last, you know, 30 years, our family started to go back as a group, and it's not uncommon now to go back to our fish camp and see 60 to 120 people. So, it does bring our family together. And it's what holds our family together. We have much to be thankful for.

>> Kirby Muldoe: Absolutely. Thank you very much, Allen. In closing, I just want to give the panelists and the story tellers is there any closing comments you'd like to share with the rest of the story tellers, the audience?

>> Allen: I'll start. I'm going to take off in a minute. I'd like to say it was an honor to be a part of the project. I think it's really important to communicate to build these relationships. Kudos to Ryan for bringing it together in such a short timeline. And to the Salmon Beyond Borders and the transboundary commission for the vision to see it and to put it -- and to take the leadership and make it happen.

I also enjoy being in conversations with you, Kirby. All the best to you guys.

>> Kirby Muldoe: Thank you, Allen. Annita, would you like to say something?

>> Annita: Sure, I was waving to Allen. Thank you Allen. This project just really, really moved me. And it made me like -- I just really enjoyed learning the history from all of the indigenous people who are a part of this project. I want to thank Ryan for working so hard and bringing it all together. So, it's just amazing what came out of this project. You know, I watched this last night when it came out, because I was so excited to watch it. I watched it at like 5 in the morning. And I was just moved by all of the stories and how

well it came together. And just really amazed by technology about like you wouldn't know this was by Zoom watching this. It was a really amazing way of telling our stories. And I thought it was really, really powerful. I was really proud of my dad. He did such a great job. I was just really, really proud to see him and I was proud of everybody. But it just, you know, to hear my dad tell those stories. And now when I phone him, I ask him to tell me a story now. Because he has so much to share. And, you know, we -- we take that for granted. And I'm not going to say as a younger person, because I'm not that young anymore. But we take people older than us for granted, but they have so much to offer and share. I appreciate the stories from this project. It moved me. I wanted to say thank you in Tahltan and much love.

>> Kirby Muldoe: Thank you, Anita. Yeah, your dad really moved me when we were interviewing him. I was, yeah. It was really moving to hear your dad's stories. Lovey, would you like to say any final words? Comments?

>> Lovey: I'd like to say Ryan, Tis, Heather, Bre, everybody that worked so hard on this. It -- it's a wonderful way for all of us to share. And to come together.

>> Kirby Muldoe: Frank, do you have any final words?

>> Frank: You guys did a wonderful job. It was great. To hear all of the different stories and things. And I love that Canadian accent.

>> Kirby Muldoe: What accent? We don't have an accent, you do!

We don't have an accent, eh, Annita? Tis, do you have any final thoughts?

>> Tis: No, I echo all of your sentiments, everything. Especially Annita's dad which I think is the most moving story I've ever heard throughout this whole process. But thanks to all of the backup crew, Ryan, you did a wonderful job, Heather, Bre, Jill, who am I forgetting, the narrators, and you, Kirby. I appreciate all of you.

>> Kirby Muldoe: Thank you. Fred, any final thoughts or comments?

>> Frank: Does anyone want my autograph.

>> Fred: Yeah, thank you, Kirby, you did a great job. And all of you. Annita, Tis, Lovey, Frank, Allen. It was really great hearing the stories and Ryan, thanks for your patience. And, of course, Tis, it's been a joy to work with Tis. She's the best employee and boss I ever had. Funny. All the best to Tis in the future. I'll be hounding her, bothering here.

Thanks, again. It really is all about this. It's about our way of life. We're not asking for racial preference. Our group talks about the stresses the government-to-government relationship that federally recognized tribes have with the United States federal government. But we're not talking about, you know, just fish, we're talking about a way of life. And where the fish are and how you get them. And the history behind everything. Like we touched on in the project, the stories.

We call it stories, but it's history, family history from real people for generations. And so, it's been great to be a part of this. I want to hear from more of you, I don't want to talk too much. Thanks to everybody.

>> Kirby Muldoe: Thank you, Fred, Trixie? Did I ask you this already? Trixie? Final comments?

>> Trixie: I guess, final comments, amazing. Every time we get together and talk, I learn something new about not just all of you, but about myself. And to each out you and all of the people that did all of the background work, Jill and Breanna and Heather, of course. I know I'm forgetting somebody. But it's been amazing experience. I look forward to building on this and our new connections, right? And work more with Southeast Alaska Indigenous Transboundary Commission and Salmon Beyond Borders, all of you. You're all amazing. You inspire me.

>> Kirby Muldoe: Thank you, thank you. Ryan?

>> Ryan: I just want to say thank you as well. Thank you, everyone.

>> Kirby Muldoe: Okay. I'll say a few words and then I'll -- it's been an amazing journey, you know? I remember the first time I met you all and sometimes you meet people and they go and never come back. And sometimes you create these relationships with people who become family. I really appreciate you guys. You guys have really become family.

It was an honor to be a part of this project. As was mentioned earlier, we're hoping to do projects on the Skeena, as well, similar types of things where people can tell their stories. So, look forward to that.

A couple of other things, if you're viewing this on -- if you're viewing the video on Zoom, and you registered for the event, you can find -- in a couple of days, you'll get a link to be able to watch the video again any time you want. It will be stored in a place where you can click on the link and watch it. Also, this conversation will be stored and able to watch at a later date, as well.

I really encourage everybody to -- to get to know and understand the issues and the challenges that salmon are facing. Really, we're facing the same challenges. Whatever happens to the water that we all depend on. It impacts it all. I ask you to inform yourself about what projects are happening in your river, in your watersheds, what's happening in the ocean. Find out what's going on. Inform yourselves. You have the right to free and informed consent. You have the right to say no. You also have the right to say yes.

You also have the right to say yes or right to say maybe with conditions. So, support your local water, land, salmon, food security, defenders and protectors. Like SkeenaWild Conservation Trust who I work for, we're at Skeenawild.org if you would

like to learn more. Encourage you to learn more and find out what you can do to help, you know, protect salmon and protect the water. And with that, I think we are done.